136 great schools of salmon, which come up the river to spawn. Most numerous are two types of salmon--the Keta salmon (Oncorhunchus Keta Walb.) and the humpback salmon called the gorbusha by the Russians. The Sea of Okhotsk has in addition herring, cod, tuna fish, and mackerel. The coastal area of Kamchatka have the riches supply of crabs in the world. On the eastern side of the peninsula it is principally Pacific types of salmon that are caught: the red salmon (Oncorhunchus nerka Walb.), the silver salmon (Oncorhunchus Kisutch Walb.), and the king salmon (Oncorhunchus tschawytscha Walb.). Originally the Bering Sea was extraordinarily rich in sea animals, expecially whales and seals, but these have been heavily decimated by man.

## /101/ THE POPULATION

### Prehistory and Colonization

171 172 Various discoveries of New Stone Age implements prove that the Amur and Ussuri regions were already occupied by man at the turning point between Diluvium and Alluvium /the Diluvial and Alluvial Ages?/. Among the tools found are simple hatchets, chisels, spearheads, scrapers, and knives, hammered out of stone; but also known are polished tools such as those of the Neolithic Age in north Germany. Additional findings of an advanced, more recent Stone Age show string and ribbon pottery, similar to that of Europe's culture at the same time. (181)

181. A. Schultz, Das Ussuri-Land /The Ussuri Region/ (Königsberg, Prussia, 1932).

175 We derive our first historical information on these same regions from the old Chinese history books, which go back to 2500 B.C. According to these sources, in the land of the Amur and Ussuri there lived the Sushe in the east, the Huei (also called Hueimai) in the middle of Manchuria, and the Tonghu /Dunghu/ in the west. All three peoples, who were subdivided into numerous smaller tribes, are mentioned in the same areas even as late as the second century B.C. According to present-day research, the Sushe and the Huei are to be interpreted as Tungus, while the Tonghu /Dunghu/ are regarded as pre-Mongols. Discoveries of Stone Age culture of the latter people extend over all of eastern Mongolia. The Sushe and Huei lived predominantly in forested areas, while the Tonghu preferred the open plains. Thus, even

Gilyak, chukchee

101 563 [342] earth dwellings must have been the original winter dwelling of the Paleoasiatics. Even today the Gilyak on the northern coast of Sakhalin live in such earthen caves. The Gilyak on the Amur live at present in primitively built Chinese mud huts. The summer dwelling consists of a tent built on poles partly for protection against floods and further for reasons of better /108/ ventilation. This type of pile dwelling is [171] not to be encountered among any Tungus people; it, however, still exists today among the Kamchadal, who are likewise a Paleoasiatic people. The sole domestic animal is the dog. The Gilyak dog sled, [493] the narta, is built out of birchwood and is very light. The dogs are not harnessed in pairs but individually, and they don't pull with their [262] chest but with their neck. The main food of the Gilyak is fish dried in the air, which they name "ma." Today they also use the same word for bread. They like very much to eat dog and bear meat too. [441] A few decades ago they still were using only bows, arrows, and lances for hunting. Even today they wear on the right index finger--now, of course, as decoration--a metal ring, which formerly served to pro- [583] tect the finger from the stretching of the bow. Group marriage was still customary among the Gilyak in 1905. In their spiritual life, [776] worship of the bear plays a large role; this is a common mark of all Paleoasiatic peoples. Worship of the bear is also practised among the Tungus, but not so markedly; and even among the Russian occupants of the taiga this custom has not remained without influence. Of the Ainu only a part live on Sakhalin; the great majority live on the northern Japanese islands.

The Paleoasiatics in the northeast fall into two groups. The western group consists of the Chukchee, Koryak, and Kamchadal, who are closely related to one another; the eastern group consists of the Asiatic Eskimo and the Aleut. When the Russians first encountered the Paleoasiatic peoples here in the far north, they were still in part on the cultural level of the Stone Age and used stone hachets, stone knives, and weapons with bone points. Even today they show many ancient traits.

The Chukchee or Luoravetlan occupy the peninsula named after them. Some of them are settled on seacoasts and pursue fishing and the hunting of sea animals; some, living as reindeer nomads, [342] traverse the tundra-covered peninsula. A large pointed tent with a round base serves as a dwelling for both groups. It consists of poles placed together and covered with reindeer skins or walrus hides; on the outside down below they are weighted down with stones. The

Chukchee, Koryak 101 563

material life of the Maritime Chukchee, who number approximately 3,000, is completely the same as that of the Eskimo. They use the same leather boat, the kayak, and the metal harpoon with a float made of an inflated sealskin, and many other things. On the other hand the Reindeer Chuckchee are completely nomadic and have shown themselves to be extraordinarily good reindeer breeders. They number only about 9,000, but they have around half a million reindeer. But still reindeer breeding does not appear to have been their original sphere, for many idioms as well as marks of their dwelling indicate that they also once lived on the banks of the sea; reindeer breeding was perhaps taken over later from the neighboring Tungus. Thus, /109/ as Bogoras (37) reports, the interior of the sleeping section of

[501] [174]

37. V. Bogoras. The Chukchee (New York, 1904/1908).

the tent is designated as the "skin of the white bear" by the Reindeer Chukchee, even though at present not bear skin but rather only reindeer skin serves as walls and bed covering both for the Reindeer and the Maritime Chukchee. Peculiar is the belief of the Chukchee that a life after death is attained only by a person who has had a violent death, and it was not long ago that, out of a kind of sympathy, they killed their own people who were weakened by age or unfit for life; this custom is also reported among the North American Eskimo. The Chukchee, Koryak, and Kamchadal generally show many traits related to those of the Indians of northwest America, and it is for this reason that Bogoras classifies as "Americanoid" the entire group of Paleo-asiatics, including the Gilyak mentioned earlier.[1] Myths and sagas coincide both in content and in form, often down to details, with those of the northwest American Indians. Accordingly the assumption should not be dismissed that the Chukchee, Koryak, and Kamchadal once were immediate neighbors of the Indians, and that only at a later time did the Eskimo shove in between them.

[761] [171]

The Koryak, now also designated as Nymylan, occupy the northern half of Kamchatka and the adjacent continent. Their number is estimated at around 10,000. Like the Chukchee they are divided in half into the Maritime Koryak and the Reindeer Koryak. The former are sedentary and above all fishermen, and their life approaches in significant measure that of the Eskimo. They also hunt sea animals such as the walrus, the seal, and occasionally also the whale. They are already extensively absorbed into the Russian culture and live

1 [Cf. cat. 116, pp. 118-119 -- Analyst]

10: Laufer--367-368 E-3 (no date) 1917 Northeast Asia-1-4
116, 114, 171, 197, 756

"The Hungarian scholar J. Németh (1) has attacked the problem in the right spirit,

1. "Über den Ursprung des Wortes Šaman und einige Bemerkungen zur türkischmongolischen Lautgeschichte," Keleti Szemle, vol. XIV, 1913-14, pp. 240-249.

and ably solved it by means of a sane philological method. A schooled phonetician, he has successfully worked for several years on the phonetic history of the Turkish and Mongol languages and established very interesting correspondences of phonetic phenomena in these two linguistic families. In the study cited he advances the law that primeval Turkish initial k' (palatalized k ) has developed into Tartar k, Čuva j, Yakut x (spirant surd as in German ach), Mongol ts, č, and Manchu-Tungusian s, ś, or š. He gives seven examples to this effect, the first of which is:

Turkish (Uigur and in the dialects of southern Siberia) kam or anciently qam (shaman), in some dialects kŭär, dum (with such derivations as kamdi, to prophesy; kamla, to heal; kamna, to shamanize; etc.). Čuvaš jum, jumeš (shaman); im-jum (durative charms). Manchu saman, Golde sama, š'ama, Olča šam, Oročon sama, Tungus on the middle Amur saman, Tungus of Udsk saman and šaman, Kondogir and Wilui Tungus xaman.

10: Laufer--367-368 E-3 (no date) 1917 Northeast Asia-2
116, 114, 171, 197, 756

Németh concludes that the origin of the much disputed word 'shaman' is thus definitely solved, and that it is an ancient property of the Turkish-Mongol languages. The phonetic alternation determined by him is perfectly correct and Manchu-Tungusian sam, s'am, or šam (2) is indeed the exact phonetic equivalent of Turkish kam. (3) Apart

2. This in fact is the stem of the word, not as formerly believed by some scholars, sa-, which was explained from Manchu sa- (to know). Németh justly rejects this derivation. By the way, Schott, the father of this etymology, disavowed it himself in his second treatise on the word shaman, quoted above. D. Banzarov (l.c., p. 35) justly recognized sam as the stem.

3. It was hitherto believed that the word for shaman was different in all languages of Siberia, while there is a fairly uniform designation for the female shaman (udagān, utygan, ubakxan, etc.). Hence V. F. Troščanski (Evolutsiya černoi v'ary [šamanstva] u Yakutov- 'Evolution of the Black Faith among the Yakut, Kazan, 1902, p. 118) was prompted to the theory that the Siberian tribes originally had only female shamans, and after the time of their separation instituted also male shamans. This reconstruction is contestable on many grounds; for instance, we have male and

> female shamans . [368] co-existent in the most ancient days of China. The supposition on which the conclusion is based is now no longer valid: the word for the male shaman is in fact identical throughout from the Turkish to the Tungusian and Gilyak tribes.

from the Tungusian series noted by Németh [368] after Grube's Goldisches Wörterverziechnis, several other forms of the word have become known. De la Brunière (1)

> 1. In H. E. M. James, The Long White Mountain or a Journey in Manchuria (London, 1888), pp. 433, 434

recorded it in 1846 among the Golde as tsama or tsamo. I heard only s'ama from the Golde, in the same manner as Shimkevič, (2) but in view of the existence of several

> 2. Materialy dl'a izučeniya šamanstva u Goldov. p. 8.

Golde dialects such a form many be regarded as possible. A Rudnev (3) noted from a

> 3. Novyia dannyia po živoi mandžurskoi r'äči i šamanstru (New Data

on the Live Manchu Speech and Shamanism), p. 9.

Manchu, who was still conversant with his mother tongue, the following: sáma, sáman, sáma (nasalized a), and sāmǎn.

The Gilyak style the shaman čam (tsǎm). This certainly is a loan-word received from Tungusian, (4) but it is not necessary to assume that the change of the initial š

> 4. There is no doubt that the shamanism of the Gilyak is derived from and a weak echo of that of the neighboring Amur tribes. There are but a few shamans among the Gilyak, and shamanizing is rarely practised by them (see for the present L. von Schrenck, Reisen und Forschungen im Amur-Lande, vol. III, p. 752).

or s into the palatal explosive surd is due to the Gilyak; for this alternation is common within Tungusian, so that a Tungusian čam borrowed by the Gilyak may be presupposed for some Tungusian dialect spoken in the neighborhood of the Gilyak. Compare the following examples: Manchu nesuken and nečin (equal)--Jučen nušin; Manchu ničuxe (pearl)--Old Jučen inšuko or inšuxa, modern Jučen ninčuxe; or vice versâ, Jučen ančun (gold)--Manchu aisin."

10: Laufer--368-370 E-3 (no date) 1917 Northeast Asia-1-5
116, 114, 177, 197, 756

"It has been said that the word šaman is found only in the eastern part of Siberia and in Manchuria. There is, however, one well-authenticated instance on record to the effect that it was known also in northwestern Siberia. In the earliest account that we have of the Irtysh-Ostyak, written in 1715 by G. Novitski, their priests were styled šamančik.(5)

5. B. Munkácsi, Keleti Szemle, vol. IV, 1903, p. 88.

In view of the early date of this record we cannot well assume that this is a loan-word recieved through intercourse with the Russians. Whether the term still exists I [369] am unable to say from the sources at my disposal. S. Patkanow (1) gives for the

1. Die Irtysch-Ostjaken, pt. I, p. 120.

shamans of the Ostyak only the name tonx-ort. (2)

2. Consulting Castrén's vocabulary in his Versuch einer ostjakischen Sprachlehre I find that tonx means idol, and ort, workman, slave. If accordingly tonx-ort should mean servant of the idols, the term might hardly be claimed as a primeval designation of the shaman.